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THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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MISSION HOUSE, NEW YORK.

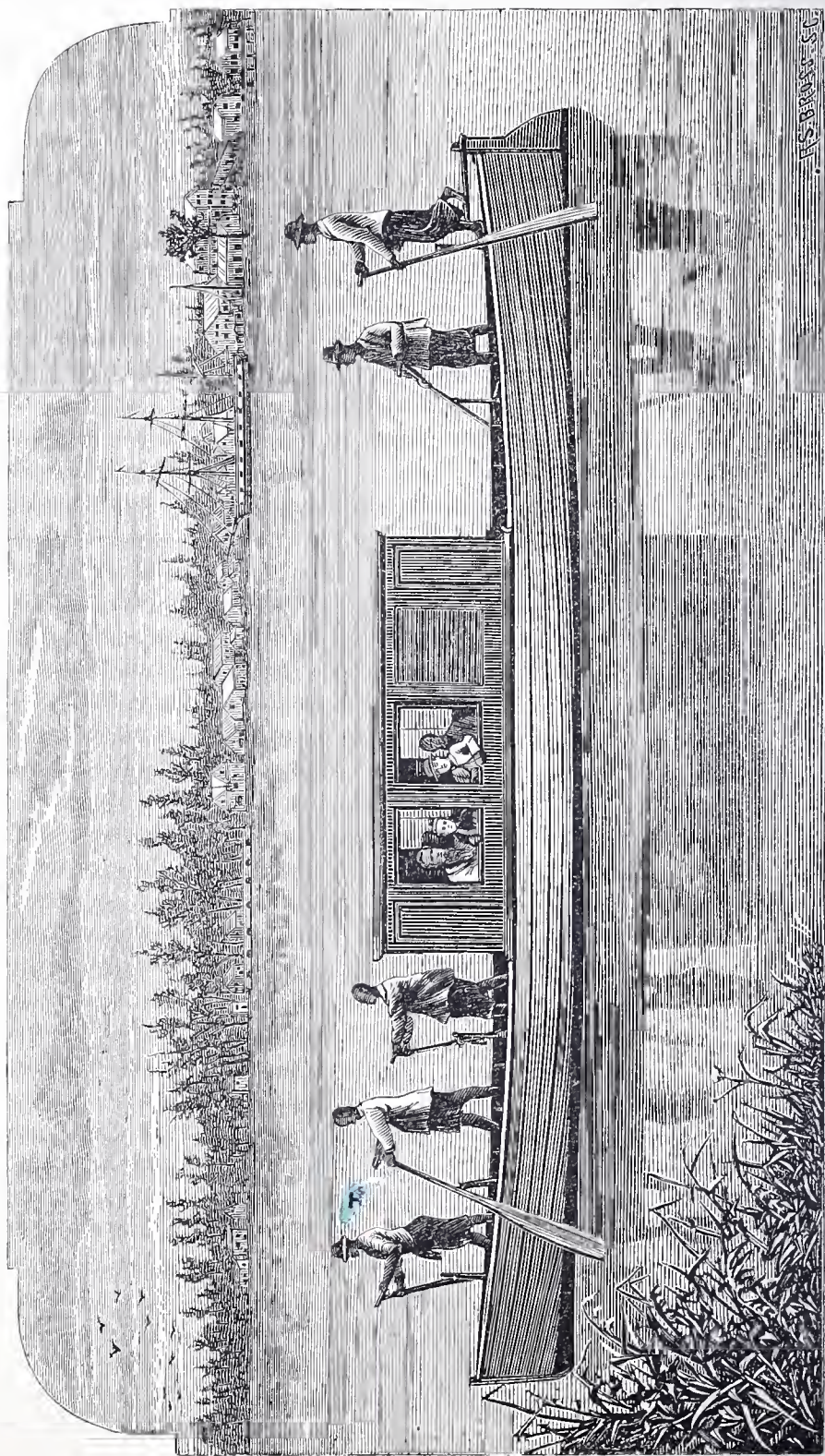
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A MISSIONARY BOAT IN SIAM.

THE

FOREIGN MISSIONARY.

OCTOBER, 1870.

MISSIONS OF THE PRESBYTERIAN CHURCH.

MODE OF TRAVELLING IN SIAM.

ONE of the peculiarities and also one of the difficulties of missionary labor in Siam, arises from the fact that all communications with the people must be held by water. Until lately the great city of Bangkok, possessed nothing which deserved the name of street, nor did the kingdom have anything worthy of the name of a road. A blind track for an ox cart, or an elephant path winding through jungle and forest, was the only thing resembling a road. Almost the first thing a missionary has to secure after arriving in the country is a family boat; just as a country pastor must necessarily secure a horse and family carriage, for without a boat he is unable to leave his own door. The rivers are the great avenues of trade and communication, and the whole country near the gulf is intersected by a net-work of canals. When the missionary needs a respite from city life, and also needs to enjoy a little pure country air, he does not jump on the cars, and off to some watering place, or place of fashionable resort, but stows himself and family, into a small boat, together with provisions for the journey, and starts on a mission *tour*. The boat constitutes the saloon by day, and sleeping apartments at night. When the writer arrived in Bangkok ten years ago, the boats used by the missionaries and others, were of native model and build, the bottom being a log dug out for the purpose, upon which the boat was built. Such boats were necessarily crank and unsteady, and oftentimes dangerous, and the writer never entered one of them without being in constant terror of capsizing and probably drowning in the river. He determined to have something better in the boat line, and having obtained from an American mechanic residing in Bangkok, a model, with the aid of a native carpenter, he built a family boat, which afterwards became the model of nearly all the boats used by Europeans in the city. And some time afterwards when a *touring* boat was needed by the mission, he secured the same carpenter and built one after the same model, but considerably larger, the congregation of Waterford, N. Y., of which the Rev. R. C. Pierson was then pastor, having contributed \$100, for the purpose of getting a "touring" boat for the mission. Mr. McFarland of the Petchaburee Station, had the same carpenter build him one after the same model and size, a photograph of which is engraved

for this month's issue of the Foreign Missionary. It is about 30 feet long, and 6 feet beam; the small house or cabin in the centre, is 8 feet long; the inside is arranged with cupboards and lockers for the purpose of storing away provisions and books. At meal time a small table is put up, and after meal is taken down again and stowed away to give more room. At night the whole cabin is turned into a sleeping apartment for the family. The boat will carry provisions and books for a thirty days' tour. The cooking for the family and crew is done on deck, in the rear of the cabin, under an awning. It is also provided with mast and sail, and when the wind is fair these are put up, and the boat scuds along at no mean rate. At night it is tied up to the bank of the stream, and both passengers and crew sleep soundly without fear of molestation. Mr. McFarland in passing back and forth to his station, crosses in safety an arm of the gulf about twelve miles distance, and has even ventured out at the mouth of the *Tacheen* river, a distance of about thirty miles across. On these mission tours we talk and preach to the people, as we go along, and also distribute books. Thus we carry the bread of life to the perishing, and thus too we enjoy our only respite from the monotony of missionary life.

N. A. MCD.

REV. HENRY HARRIS JESSUP'S DECLINATURE.

It is known to all our readers that at the first meeting of the newly organized Board of Foreign Missions, among the appointments made was that of Rev. Henry Harris Jessup, D. D., of the Syrian Mission, as one of its Secretaries. It was hoped on the part of many, from his thorough knowledge of the missionary work and his devotion to it, as well as his many eminent qualifications for such a post, that he might see his way clear to accept the appointment, but the reasons assigned for declining it, however congenial it might be in some respects to his taste, are so cogent, and the manner in which he puts his duty to the cause as a missionary is so forcible, that many will rejoice that Syria, is not by any act of his own, to lose the benefit of his acquisitions and services.

His letter declining the call of the Church contains so much that is valuable in spirit, as well as important in its bearings upon the work, that the Board has authorized its publication.

We would earnestly call upon the Church to consider his appeal for a reinforcement, and as that mission will be transferred to our Board, it is important that as soon as possible, new laborers should be sent to meet the growing necessities of the work, as well as a guarantee, that the reunited Church will put forth enlarged efforts for the extension of Christ's Kingdom in foreign lands. This involves larger liberality and a higher consecration to this whole enterprise.

But the appeal to the laborers is urgent. It should be read by all in our Theological Seminaries and be considered as a call to them. Men and

women are greatly needed at this very time in Syria. The force should be doubled, and we trust the Church is ready to supply both the workers and the means. There must be no hesitancy about it. They are possessed by her and should be laid upon God's altar. May the disposition to toil for the Master, soon equal the ability of her members.

After some preliminary remarks about the reunion of the Presbyterian Church, and the readjustment of the Foreign Mission work, consequent thereon, Dr. Jessup says in regard to his appointment:

None of us were prepared for the proposition contained in your letter. It came as a great surprise. I think that we all agree with you as to the importance of the position, and the need of a man experienced in missionary affairs. We feel the importance of having the right man in an office with which we are to be in constant correspondence for years to come. It would also be pleasant in many respects, as far as we are concerned, that the Foreign Secretary should be personally acquainted with us, and interested in our work.

But farther than this, we cannot go. And in writing for myself personally, allow me to say, that, in declining your most kind and flattering offer, I am giving expression to no hastily formed judgment, but to deliberate convictions formed after years of thought and prayer and calm examination.

1. And in the first place, any missionary who has been engaged fifteen years in the foreign field, especially in the Arabic language, is of more value to the field in which he is laboring, than he can be at home, to the general cause of missions.

The acquisition of a foreign language is no easy task, and it is not a mantle which can be transferred by the Elijahs to the youthful Elishas of the service.

When a missionary dies, his Arabic dies with him, and when he leaves the country, he cannot transmit his facility in using foreign gutturals and idioms to the new recruits.

2. The same may be said of acquaintance with the mental, moral, and religious peculiarities of the people,—familiarity with their manners and customs, and readiness of adaptation to their social prejudices. The capital stock laid up by a missionary in fifteen years, in these respects yields a large and rapidly accumulating interest; whereas a sudden transfer to another land and sphere of labor would render this peculiar knowledge almost valueless.

3. Should a missionary be *obliged in the Providence of God, to leave* his field and return to his native land, he would naturally seek a position in which he could best promote the cause nearest to his heart. And it is reasonable to expect that his experience in the foreign field would be of the highest value to the cause of missions, both at home and abroad, as has been proved in several notable instances familiar to all, both in Great Britain and the United States.

4. But the *voluntary* abandonment of his field and work by a foreign missionary, for *any* post at home, must have a demoralizing effect on the churches at home, and the cause abroad, and would tend to unsettle the stability of the whole system and theory of foreign missions. The foreign missionary work is a campaign, a warfare and not a guerilla skirmish with the foe. It is to be maintained persistently, patiently and wisely through long periods, and by much toil, disappointment and suffering. Men cannot be fitted for it in a day, or a year, and, once in it, ought never to leave it, unless providentially forced to withdraw, or convinced that the work is finished, and ought to be left entirely to the natives of the land.

An enlistment in this sacred cause should be ever regarded as *for life*. Young men at home should so regard it, and it will not do to lower the standard. No foreign missionary can labor as effectually as he ought, who leaves the matter of his continuance in it an open question. On reaching his field of labor, he should, like Cortes, burn his ships behind him. Then only the churches and seminaries and institutions at home will feel, that foreign missionaries are a kind of property which is inalienable. Then only will Missionary Boards feel sure that the men who offer themselves for the foreign field, have given up all for Christ.

5. But there are *special* reasons at the *present* time why I should not leave Syria. The mission work here is now at a stage in its history, when no laborer should be withdrawn from it, except for reasons made imperative in the Providence of God. We need all the men we have for every department. We are just organizing the work of Theological education, preparing our text-books, and trying to train men for the native ministry. Our work in the press is growing, and we must give our religious journal new life and vigor, in this day when Jesuits, Moslems and Greeks, are using the press against us. Our evangelistic work is enlarging. On the very outskirts of our district, along the borders of the roving Bedouin, the Lord is giving us new encouragement.

6. And more than this, one of our number has just gone home broken in health, and three of the remaining eight, have been here respectively 38, 30 and 25 years, while one is just beginning to use the language, and another is only awaiting the arrival of reinforcements from America, to make a long-needed visit to his native land for the sake of restoring the impaired health of his family.

7. And not only this, but we feel it extremely *difficult to get men* from America. After spending eleven months there in 1868, visiting six Theological Seminaries, besides the General Assembly, and various Synods, Presbyteries, Conventions, Colleges and Seminaries, I could not secure *one man* for Syria!

8. To speak somewhat more personally, and very frankly, I cannot *conscientiously* give up my work in Syria. However feeble and unworthy my labors, my heart is here. I came for life, and I pray that I may be permitted to end my days among this people.

The very *thought* of going away, which your letter has forced upon me, has filled my eyes with tears, and my heart with anguish. I pray, and reflect, and pray again, and can only decide in one way. And the brethren of the mission, in whose judgment I have far more confidence than in my own, unanimously approve my decision, as far as I have been able to hear from them.

This is not the first time that wise and good men at home have urged me to exchange the work here for work at home, but I hope that it will be the last. When I gave myself up to the missionary work in that little upper room in Union Seminary in the fall of 1852, it was as far as I am concerned, an irrevocable surrender. And when I entered upon it in 1855, it was for better or worse, for life and death. I think you will understand what I mean. I do *not* mean that the office to which you invite me at home is an easy berth, free from toil, and trial, and anxiety. Every missionary knows that the Secretaries of Foreign Correspondence in the Missionary Societies, are among the hardest working men in the world. The correspondence of fifteen years, and occasional personal intercourse with the loved Secretaries of the American Board, has proved to me beyond a question, that few men can endure the physical and mental strain of such duties as devolve upon a Foreign Missionary Secretary. I know that it is hard work, and needs strong men. I do not shrink

from it on that account, nor would I be allured by it, were it a "flowery bed of ease."

The Lord has sent me here, and made me to love this work and this people. He has given me health such as few enjoy. He has helped me to acquire enough of this difficult language to be measurably useful, and can I now throw it all away?

Can I leave my missionary brethren in the heat of the battle, thinned in ranks, and hard pressed by the foe, and return to the rear to raise recruits or direct the commissariat, when the great army of the Lord, numbering in its ranks 4000 Presbyterian ministers, is already there?

The former New School Church is not so poor in earnest missionary men, as to need to send 7000 miles for a Secretary of Foreign Missions! You know of men in New York, (not far from your own Board) and in Pittsburg and Chicago, glowing with the true missionary spirit, who have visited missionary fields, enjoy the confidence of the churches, have eminent persuasive power, and ample executive ability. Your churches can far better spare their best pastors for this work, than can an over-worked and feebly manned mission, struggling with the hosts of heathenism, Islamism and false Christianity, spare one laborer.

9. If, as you suggest, a man is needed in this office, fresh from the foreign field, "to arouse the enthusiasm of the churches to a new degree of fervor," could not certain of the foreign missionaries connected with the missions about to be transferred to the Presbyterian Church, as well as from other missions in Asia and Africa, visit the United States from time to time, make the acquaintance of the churches East and West, and aid in stirring up the people? This would be a very different matter from calling any man permanently away from his field.

A series of missionary conventions, distinct from the business meetings of the Presbyteries (if thought best) and attended by the secretaries and returned missionaries would attain the end we all have in view in the most effective manner.

But what I fear now, is, that unless the Syria Mission is well *reinforced*, you will have more "returned missionaries" on your hands from *this* region, than any one mission ought to supply. I would commend to your attention a plea for help, just sent to Dr. Wood by the Rev. Samuel Jessup, of the Tripoli and Hums field of this mission. Two years ago, we needed *three* men. Meanwhile we have received one man, and lost one, and our needs now are greater than ever. Every department of our work is pressing. Send us your sons and brothers. Send us strong men—men who could pass examination at the hands of an army surgeon, as well as a Presbyterian.

You will see that I am writing as though our transfer from the A. B. C. F. M., to the Presbyterian Board, were a fixed fact. This change, when it comes, will be sufficiently painful to us, as to many of you. It has not been sought by any of us, and can only be justified by the clear indications of the Divine Providence. But it involves new responsibilities. The cry of Syria and the Arabic speaking East comes now into *your* ears, and appeals to *your* hearts. The Lord has lifted the "burden" of Hamath, and the "burden" of Tyre, from the beloved American Board, and laid it upon you. I entreat you send us relief. One of the brethren suggests that if I will come, I may soon be able to put five new men into the Syria field. Send us the four, and leave the rest of us here. Withhold not your best young men. O, what a cry of distress rises from a world lying in sin! If the redeeming work of Christ means *anything*, it means that the nations out of Christ are *lost forever*.

Brethren, I need not say to *you* that the last command of our now glorified Saviour

was *go* "teach all nations!" Your official position proves *your* interest in this work. But how many of our churches seem to have forgotten that last command? "One thousand Presbyterian Churches gave nothing for the spread of the gospel in heathen lands in 1869!" What a mournful minor strain rises from that sentence, amid the glorious harmonies of that ever memorable Assembly in Philadelphia! One thousand churches giving nothing! Scores of young men graduating from our Theological Seminaries, and almost none willing to go abroad! A devoted lady teacher from Asia Minor, spending a year in America in search of a young woman to return with her to a delightful field of missionary labor, and obliged to return alone! Appeal after appeal sent for a teacher to aid Miss Everett in the interesting female seminary in Beirut, and no one found to come!

Is *this* the time for us on the ground to leave our work and go home? Not until the Great Captain "calls us home."

Believe me, brethren, I appreciate the importance of that position at home. Very much depends upon it. The very existence of missions abroad may hang upon the earnestness and zeal and wisdom of him whom you select for this post. May the great Head of the church direct your counsels.

I thank you once more for your kind words of confidence and affection, and trust that I may forfeit neither by seeming to disregard your earnest request. Let us pray for a revival of the missionary spirit in our Theological Seminaries, in our Colleges, and in Christian families, and a new spirit of consecration throughout the Church.

WHERE ARE THE MEANS?

THE aggressive and onward character of Christ's Kingdom is set forth in the Word by many expressive figures. As the Church grows, agencies for good must multiply, and the means for their support increase. In these latter days the resources of the Church have greatly augmented, and as this is at a period of her history when enlarged effort is required, it is evident that the giving to the Lord must correspond with the receiving from him. The thing itself reveals a law of action.

From various causes more is needed to carry on the work of evangelization. The cost of living has increased, the facilities for travel, the rise in the value of labor, etc., have added to the expense of different missions. If to these be added an increase of laborers, then it will be apparent that the gifts of the Church must either be greater in number or in amount, to meet current expenses and pressing demands.

All this is true in the history of the Missions of the Board. Price of living has increased at many stations; more has to be paid for getting a missionary to his field, whilst the number of laborers is larger than ever before.

Since the commencement of our present fiscal year, (May 1.) five missionaries have started for their respective fields; in the early part of October, nine other missionaries will be on their way to their different stations; of these, nine are new missionaries, the other five, of whom one is a physician, are returning to their cherished work. With these are ten ladies, two of whom

are unmarried, and who are going to India, to be employed in laboring among the women of that land.

On the first of May, there were 84 foreign missionaries connected with the Board. When these new missionaries sail there will be 93, and this does not include those who are or will be transferred from the American Board. In 1865, the Board had 63 ordained foreign missionaries, and 4 native ministers; to day it has 93 foreign, and 16 native preachers, and when certain missions and missionaries are transferred to the Board, the number will be considerably increased. This enlarging force while gratifying to contemplate, brings with it increasing responsibilities. Those who are going for the first time, or returning to their former posts of labor, must have their expenses paid, and when they reach the field must be supported. Such expenses must be met by the church, and the increase must be considered and provision made for it.

To meet the daily expenditures of the different missions, and prepare for those who have or will soon embark for their work abroad, the Church has furnished by its contributions for four months of the present fiscal year only \$25,010. This is a small sum, and smaller than usual from the churches for this same period. Prayer is all-important for this work, the might and energy of the Holy Ghost are ever needed for it, but these will not and can not take the place of the necessary means for its prosecution and expansion. Each of these has its appropriate place, and in God's arrangement each one is required.

The question then arises, where are the means? Thus far they have not been furnished. Is the Board again to be crippled month after month, and to end the year with a debt, or is the church preparing, in her combined strength, the funds necessary to sustain with vigor this department of her duty?

If God prepares the laborers and calls them forth, he has laid an obligation upon his people to contribute the means. This is their work, but whether they will be faithful to the trust and come up with enlarged liberality in answer to its growing demands remains to be seen. No renovated heart can deny that these claims are valid and pressing; no one can aver that the Lord has not need of him and what he can do for this cause, and no one can affirm that the church is not able to more than meet all these claims. May this simple statement of the growing necessities of this enterprise and of the work and encouragements of the Board, lead many to extend to it prompt help, and thus be brought into more living sympathy and vital connection, with all that pertains to its advancement.

GABOON MISSION, EQUATORIAL, WEST AFRICA.

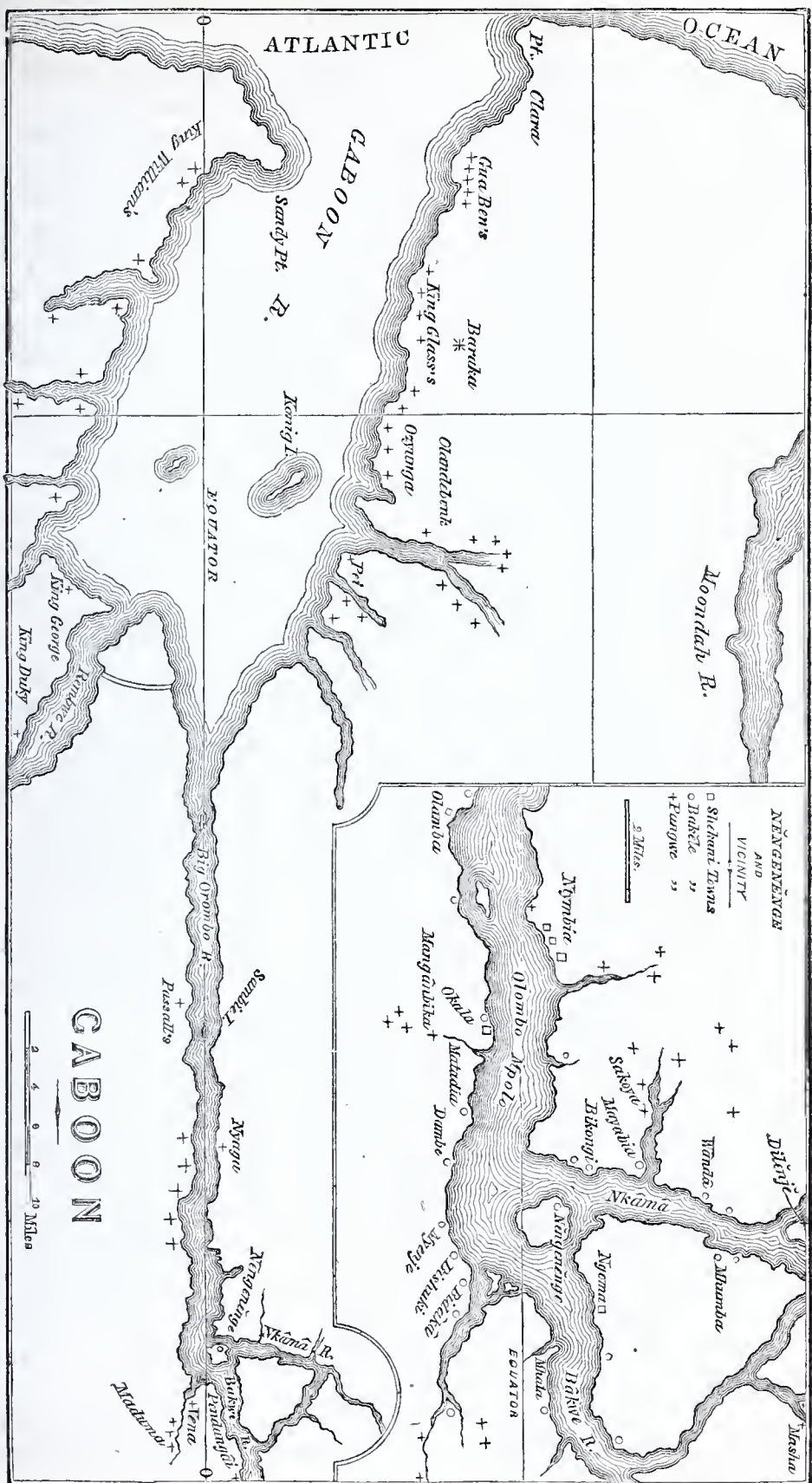
BY REV. ALBERT BUSHNELL.

THE Gaboon Mission, recently transferred from the A. B. C. F. M., to the Presbyterian Board of Foreign Missions, has been in existence a little

more than twenty-eight years. It was established in 1842, by the removal of the West African Mission of the former Board, from Cape Palmas, where it had been located seven years, to the Gaboon River near the equator. It was commenced under most favorable auspices, on the banks of a noble navigable river, from eight to twelve miles wide, on the western borders of the unexplored regions of Ethiopia, about midway between the two great rivers of Equatorial Africa, the Niger and the Congo. It was an unoccupied, and but little known field, there being no foreign governmental establishment within a thousand miles on the coast, and two thousand miles of unexplored territory lay to the eastward, between it and the Indian Ocean. The design of the Mission was to establish the institutions of the Gospel among the tribes who inhabited the regions of the Gaboon and its tributaries; and as soon as possible, from that base, ascend the highlands of the interior, and plant the standard of the cross, and unfurl the banner of Emmanuel over the benighted millions of Ethiopia. In the prosecution of their noble enterprise, numerous and formidable obstacles, indigenous and foreign, have been encountered; but as the providence of God is gradually removing these, and furnishing additional facilities, only persevering and faithful efforts are requisite to ensure its ultimate triumph. Its first station was located upon the ruins of an old slave barracoon, where human beings had been bought and sold for generations; and in memory of the past it was named Baraka. It is beautifully situated on an eminence a quarter of a mile from the north side of the river, twelve miles from its mouth, overlooking the native towns on the beach; and presenting a magnificent view of river and ocean scenery, and the country on the south side of the ruin for a distance of twenty miles or more. This station with its church, where the means of grace have been regularly enjoyed, its boarding-schools, and printing-press, etc., has been well sustained from the first; and has become a position of no inconsiderable influence and importance. Other stations and out stations, have from time to time been established at other important Messongme towns, as Olandehenk, among the Bakeles at Nēngenēnge, on an island seventy miles in the interior, among the Shēkanies, Bakelies and Cannibal Pangmes, and on the Fernanda Voz River one hundred miles south of Gaboon, among the Camma people.

At all of these stations and sub-stations, schools have been maintained for a longer or shorter period, in which a considerable number of native youth from different tribes have received religious instruction; and the Gospel has been preached by missionaries and native helpers, quite extensively among the Messongme, Shēkanie, Bakele, and Pangme tribes on the Gaboon, and its adjacent country; and among the Cape Lopez and Camma people southward of the river.

The Messongme, a language remarkable for its beauty, flexibility and philosophical structure, was early reduced to writing, and has during more than a quarter of a century been our principal medium of communication with the people. Besides school-books, the whole of the New, and impor-



tant portions of the Old Testament, have been translated and published in this tongue, which is rapidly being adopted by adjacent tribes.

The Bakele language, was also reduced to writing, and into it some translations were made, which are not now much used, but may be valuable in the future progress of mission to the South East. The Pangme language was partially reduced to a written form several years since; but the work was interrupted by the death of the missionary who had undertaken it. That numerous and interesting people, have descended from their highland homes in such large numbers, to the waters of the Gaboon; and are becoming so connected by marriage and commercial relations with the Messongmes, it possibly may not be necessary to complete the reduction of their language; but if it should be, it can easily be done. In these different languages, the seed of Gospel truth has been sown broadcast in many hearts, the first-fruits of which have appeared, as earnest of an abundant harvest. During the past ten years their mission has not been reinforced, and though no death has occurred during that period, its force has been reduced by the necessary return of missionaries to this country, and by the death of several native helpers, and by others who have exchanged the service of the mission, for the far more lucrative service of the foreign traders. At present only the Baraka station is occupied by missionaries, and those on the ground, toil-worn, and weary, are anxiously waiting to be relieved. At that station, the two boarding-schools are in operation, the congregations are large, and the church in a favorable state; but as the annual report has not yet arrived I cannot give particulars.

There have been connected with this mission for a longer or shorter time, sixteen missionaries, and the same number of female assistant missionaries. About two thirds of the number were Presbyterians, and the others Congregationalists.

Equal numbers of male and female missionaries have died, ten in all; but one of the number died on his way out; three others, after years of service at Cape Palmas; and several of the remaining six from peculiar unfitness to the climate, or undue exposure to its influences.

The longest terms of service in connection with the mission, are those now remaining, one of whom has endured twenty-eight years, and his wife nineteen; and the other nearly twenty-seven years, and his wife seventeen. Of the sixteen who have returned and retired after, from one to twenty years' service there, all but three, are still living, and doing good service in this country. These figures show that the climate of Gaboon has not in the past, been so fatal as many have supposed; and that with our increased and increasing sanitary knowledge, improved dwellings, and better facilities for travelling it need not be seriously feared in the future. Of one thing we feel quite confident, that there is no more healthful location on the coast, from the Equator to the Saharas, though as the mission advances interiorward and southward, it may reach more congenial regions. The thermometer ranges from 75 to 95 in the shade, with equal day and night,

and alternate land and sea breezes, and wet and dry seasons. As the result of long experience and observation, I agree with Bishop Payne, who has completed nearly a third of a century in the still more uncongenial climate of Cape Palmas, in saying, "persons of good constitutions adapted to a warm climate, may with care hope to live and labor long enough to do a good work for Christ," and perhaps a little done for Christ in such a field, will in eternity be estimated more highly, than much, accomplished in more favored fields, and under less discouraging circumstances.

The immediate field of the Gaboon Mission is within the bounds of a French Colony. The protectorate which Philip extended over the Gaboon River and people, has been continued and extended in all directions; and the river has become an important naval station, and the centre of a vast European and American commerce. A regular government has been established on shore, the seat of which is about two miles below Baraka. This and the vast increase of commerce since the slave trade ceased, has brought many adverse foreign influences, which at times has threatened to overwhelm us. But this foreign influence is not wholly evil, and if by patience and faith it can be Christianized, it may in the future be auxiliary to the evangelization of Africa.

A large French Jesuit Mission under Governmental patronage, has during a quarter of a century existed about three miles from Baraka; but we do not come in collision with it directly; and the late French Administration, has granted free toleration, and we may hope that the present Republican one, will be still more favorable to our work. In addition to our work among the natives, we have important opportunities of usefulness among foreigners, who need the Gospel not less. Our field is from the river Moondak, a few miles north of Gaboon, where the field of the Corisco Missions begins, southward to the Congo 400 miles, and eastward as far as we can explore. Is it not one of great strategical importance? Important in view of the perishing multitudes who inhabit it, and of the scores of millions in the "regions beyond," where Christ has never been named?

Is it not important also in view of the labors expended, the sacrifices endured, and the precious lives sacrificed to initiate the work? Those who have given their lives to this cause have died, joyfully expecting that the work would be carried on. The dying words of Henry Martyn Adams seem still ringing in my ears, "Africa shall be redeemed! Brethren glorious times are coming! These people will be converted, and all this land shall be the Lord's. These hills back here shall all be holiness to the Lord! Go on, brethren, be not discouraged, for I see glorious things in reserve for this mission! It will be sustained. Tell Christians in America, that it will." Christians in America shall these dying predictions be realized? Shall the seed sown in tears spring up, and whitening harvests be gathered? Shall Ethiopia now stretching out her hands unto God, receive the Gospel which is the only remedy for her numerous woes? Shall our ascended Redeemer see of the travail of His soul, and be satisfied, by

these benighted millions for whom he died, being gathered into his fold? Fathers and mothers of our reunited church, will you give your sons and daughters to this work? Young men and women who have enlisted under the banner of the Great Captain, will you go and unfurl it on the banks of the Gaboon, the Congo, and on the highlands of Ethiopia? Please carry these questions to your closets, and there read the Saviour's last command, and with sincere desire, inquire "Lord, what wilt Thou have me to do?" and see if you do not hear the voice of His Providence in unison with His Word saying, "I will send thee far hence to the Gentiles."

COMMUNICATIONS FROM THE MISSIONS.

Furrukhabad Mission, N. India.

Mynpoorie.

THE REV. J. M. Alexander gives in this letter of July 8 some account of recent additions to the church at this station. The conversion of one of these is full of interest:

You will be glad to hear that at our regular communion last Sabbath four persons were added to our little church. Three of these were young persons who had received baptism in infancy, and have now openly professed the Lord Jesus before the world; and, I trust, they have all made a good profession, and will remain steadfast, abounding in every word and work unto the end.

The fourth was a case of peculiar interest, and deserves special mention, as in her the church has received a member from the ranks of heathenism, and, like a lost sheep, she has been received into the fold of Christ's own people, and all in answer to the prayers of a man of God, her own husband. She is the wife of Daya Ram, a member of our church here, and who is in the employ of the North India Bible Society as colporteur. He became a member of the Church five years ago. Before his conversion he was a Brahmin of the strictest kind, and as a Faqir wandered all over India; but, at length, having heard the glad news of salvation through Christ, and after sev-

eral years of doubt and uncertainty, he was enabled to lay all his burden of sin on the Savior, and found peace in believing. Since that time he has been a most consistent member of the Church, and no one can have a doubt but that he is a true child of the Lord Jesus. It has been his constant prayer since that time that his wife, who resided in a village not far from Jeypore, in Rajpootana, should also give up her heathen customs and believe on the Lord Jesus Christ. Every year he obtained permission to visit his wife in his native village, and used all the persuasion in his power to induce her to accompany him to Mynpoorie and become a Christian, but her friends would not allow her to come, and gave him all kinds of abuse for thinking of taking her with him. During the early months of this year, before his annual visit to her, he seemed more earnest than usual in his prayers that the Lord would open up the way that his wife would be permitted to accompany him and be numbered among God's people. When he took his leave he seemed more confident than usual that the Lord was about to answer his prayer.

When he reached his native village he found that his wife's brother, who had always shown him such violent opposition and hatred, was absent from home, and that his wife was perfectly willing and ready to go with him anywhere, and, indeed, showed every evidence that she

had experienced a change of heart, having given up the worship of idols and all idolatrous ceremonies, and desired only to love and serve the Lord Jesus. So, with her husband, she left the home of her childhood, and, indeed, the house in which she had lived for more than forty years, and has cast in her lot with the people of God. Her brother was a large landholder and very rich, and in his house she enjoyed every worldly comfort, but for Christ's sake, she counted all worldly comfort as nothing when compared with His precious love. It was, indeed, a very happy day for us when the good old couple made their appearance in our midst, and we were enabled to rejoice with all our hearts when we saw the happiness of the good old man who, after years of prayer and waiting, had received an answer in peace.

When examined for admission to the church, she showed such a simple child-like faith in Christ that we could not doubt for a moment but that the Lord, by His Holy Spirit, was teaching her and leading her in the way of all truth. We truly feel that both she and her husband are living members of Christ's body, and by their example, as well as their teaching, will prove a lasting blessing to our little church here. We wish our dear friends at home could see the pure, simple faith of these dear children of Christ, and I am sure they would rejoice with us that even in the dark corners of the earth the precious religion of Jesus Christ is revealed in such power.

Lodiana Mission, N. India.

Lodiana.

MISS M. A. JERROM, who has been laboring some years in connection with the Lodiana mission, though mainly supported by friends in England, sends the following incidents of zenana work at this station. She writes: "The way in which doors have been opened in zenana work in Lodiana is truly wonder-

ful. We can only say 'it is the Lord's doing, and it is marvelous in our eyes.'"

Incidents of Zenana Work.—Your welcome letter of the 4th ult. was put into my hands about an hour ago, just as I returned from the city, faint and famishing for want of my breakfast, having spent several hours in the house of S—— S—— expounding the blessed Word of Truth to the beloved begum, (his wife,) and others. Mrs. M—— M—— visited this zenana with me one day, and as we left the house she remarked, "Had you but this one family to instruct you'd have a great work to do." Would that you could one day accompany me in my visits to them; but this you can only do in imagination. These people are strangely shut in. Mud walls surround the compound or garden before their house, and you enter a doorway in the wall, turn to the right, and pass through another, then turn to the left and get into the garden. Most entrances are similar. They remind me of the wards of a key. The garden is, in a slight degree, in better order than that of the sluggard, of whom I learnt in my childish days, when I feasted on "Watt's Divine and Moral Songs;" because the thorn and the thistle do not luxuriate, but grass is scanty, and flowers find no place. Two stunted palms, a cassia-tree, whose blossoms in May resembled our laburnum, and whose fruit hangs as candles would if suspended by their wicks, but in color black, when ripe. These trees and a few common ones are all the garden can boast.

It is painful to see a royal race with nothing left them but a name; refugees from the fertile and beautiful land of —; strangers in a strange land as much as we.

This wide garden crossed, we reach the house; you ascend a flight of steps, and under a hall with mud floor and walls of the same color, which looks as if all the "makras" (spiders) that have taken refuge there had not been disturbed for at least a quarter of a century. In

this hall there stand "hookahs" (pipes, water-pots, lamps, and such like. A door to the left leads to a large room, which is the chief apartment where they usually sit. This is cleaner and neater than any other native apartment I have ever entered. The floor is covered with a thick cotton carpet called a dari (pronounced durry), but is destitute of a single article of furniture. They spread a quilted cotton rug or coverlet, wherever they wish to sit, and large bolsters against the wall, against which they lean or recline, the custom being thus. I have become so far an Oriental that down I sit on the floor too with my deeply-interesting disciples.

In some houses, thinking to do me honor, the people fetch a chair from far. It is generally so high that it is uncomfortable to stoop down so low to pupils sitting on the ground, one feels so perched up; so I get a footstool, or a peri, or something five or six inches above the floor, and am quite near enough to see their books and make them feel at home; but with the dear begum I invariably sit on the floor, sometimes till my legs are so cramped that I can with difficulty rise when about to take leave.

Another digression explanatory, and now you see us seated on the floor. The dear begum's face beams with joy. She opens her Persian Testament and says, "Where is my lesson to-day?" I say, "Matthew ix." She reads carefully to verse 8th, and then we go over every sentence. The phrase, "His own city," had previously been explained as they imagined. Bethlehem would deserve that distinction, but now my pupil is clear on that head. Verse 2nd is full of instruction; every clause must be explained. The disease, the sick man's need, the singular saying of Christ, taking no notice at first of his infirmity. Then comes out His Divinity, the bone of contention with the Mussulman. The begum acknowledges it a God-like miracle. She exclaims, "Subhanullah," "Praised be God." We

read on. She must know all about publicans and Pharisees too. This being a conquered nation, tributary to a foreign power, they can well understand the Jews' position towards the Romans. And the conduct of their Mullahs is too much like that of the Pharisees not to be easily comprehended.

Illustrative teaching is of great value with these people. I have a great liking for it, and am always making for them little parables as they call them. They often exclaim, *Ap ne khub misal nika-diye*," "Your honor has brought out an excellent parable."

To keep to a point is almost impossible. My dear begum is thirsting for knowledge, and also to learn the way of salvation. Besides this, having been taught more of Scripture than everything else, she has such innumerable questions to ask as to Mohammedan errors, that she finds the hours I am with her all too short. Then other ladies come in. They, too, have a zeal for God, but certainly not according to knowledge. They repeat the Kalma; they talk of absurdities in their traditions as fast as their tongues can go, and it is at no ordinary rate, for I think it must have been such as these Solomon had in his mind when he said it were better to dwell on a corner of the housetop than with them.

I have said there were several present this morning. One was possessed of marvellous tongue-power. To her I gave a piece of instruction sideways the other day. Addressing myself to my pupil, I said, "Begum, you will listen to me, I know; I want to tell you of a custom in my country. The pupil reads, then the teacher explains, while the pupil listens attentively; then, if necessary, the pupil asks questions, and gains further information from the replies. Now, which do you think best, this method, or for half a dozen to speak at once, making noise enough to deafen one?" "Oh," she said smiling, perceiving the drift of the remark, "your way is decidedly the

best." "Then," said I, "we will proceed on that plan." One asks questions about Mohammed's night journey to heaven. Another says, "Who build the Kaaba?" Another says, "Tell us all about Gog and Magog." I say, "You must let the begum finish her lesson first, as time is passing;" and she adroitly puts many of my remarks into Persian for them. A few days ago the gentleman was present the whole time, listening with the eagerness of a child. I told them the parable of the Pharisee and publican to illustrate the difference of true prayer, in which the wants of the heart are made known to our Father in Heaven, and the formal repetitions they make at their "masjids" five times a day. Simultaneously, husband and wife clasped their hands and raised their eyes, repeating at the same time the publican's prayer. "That is a

good prayer," said the gentleman, and then again repeated it. I rose to leave, saying, "Receive my salaam, and may God give you both much grace and show you the way of salvation." The begum uses prayers I had translated into Persian for her, simple Christian prayers, offered in the all-prevailing name of Jesus.

On another occasion I was asked by these people to explain what was meant by the new birth. The begum said to-day, "Very much truth has taken hold of my heart. Now I understand many things. This way is the clean way (she meant the Christian religion taught holiness), this is the way of light." The young —, a daughter of this gentleman, is getting on nicely with reading, and listens to all I teach patiently. I could tell you of other zenanas, but to-day I am pressed for time.

MISSIONS OF OTHER CHURCHES.

What it Costs a Hindoo Woman to Become a Christian.

"About a year ago," says the Rev. J. M. Thoburn, "a woman living in a village near the city of Moradabad, formed an acquaintance with the wife of a native preacher who lived near her, and, through her obtained some knowledge of Christianity. She was a poor woman, the wife of a common laborer, and a member of one of the low castes. She soon began to manifest an interest in the new religion and, after a few months, secretly avowed her intention to become a Christian. In all the history of our Mission, this was the first instance in which a woman had preceded her husband in becoming an inquirer; and the case seemed so extraor-

dinary, that the missionaries were led to doubt the woman's sincerity. The women are almost invariably hostile to Christianity, and often oppose their husbands most bitterly when they wish to become Christians. In this case it was thought best to be very cautious, and merely advise the woman to seek God by prayer and hearing the word.

"Three years passed away without any marked change in her case. Her husband and friends were ignorant of what was passing in her mind, and she never dared to mention the subject to any one save the two Christian women who lived in her village. To them she uniformly told the same story. She loved their religion, loved their worship, had embraced it in

her heart, and longed to embrace it openly, but the way seemed beset with so many difficulties as to make this impossible. At last however, she determined on a bold step. At noonday she openly broke her caste, and announced to her neighbors that she was henceforth a Christian. An excited mob was instantly collected, and she was obliged to fly to the native preacher's house. The crowd pursued her there, and attempted to force the door, but, after a parley, it was agreed that she should be given up on condition that she should not be beaten. She was taken back home, and a council was called to investigate the case. It was decided that an evil spirit had taken possession of the woman, and that this must be driven out by the usual process. She was seated on the ground, a fire was kindled before her, butter, sugar, cakes and flowers, were laid around it, and then a broom was waved above her head, in the hope that the evil influence might be swept away. For three days this process was persisted in, but the spirit proved to be a stubborn one, and refused to depart.

"Another council was now called, and the case was thoroughly investigated, the discussion being prolonged till three in the morning. The woman was quiet, but firm, telling every one that her resolution was final, and that they might as well give up all attempts to win her back. It was finally resolved to confine her in a house among the 'sweepers' or outcasts of the village, and she was accordingly led away, and placed in a small inclosure set apart for the purpose. If, in the palmy days of American slavery, the wife of a respectable planter had been banished to the negro quarters of the plantation, her humiliation would not have been greater than that of this poor woman among the sweepers. She was kept here two weeks, but her resolution remained unshaken. It was then proposed to sell her to a man among these sweepers, who would make her his wife, and thus

complete her degradation for life, but fear of the law deterred them from this step.

"Finding cruelty ineffectual, it was next resolved to try the effects of kindness. The woman was taken back home again, allowed to resume her domestic duties, and treated with forbearance and kindness. The result, however, was still the same. She quietly but firmly maintained her profession of Christianity, and declared her inflexible purpose to live and die in the faith which was costing her so much. Thus two months passed away. At the end of that time the patience of the people was exhausted, and another council having been called, it was decided to banish the woman from her home and let her go where she pleased. Thus far her babe had been left with her, but it was now taken from her breast, and she was driven from her home. She found shelter with the Christians, within a hundred yards of the house in which her famished child was crying for its absent mother. Herself a sufferer from its absence, her situation was now extremely trying. An appeal was made to the magistrate, but it was decided that the law of the land would not reach such a case, and she had no resource left. After some weeks, her husband grew tired of taking care of the starving babe, and sent it to its mother, but he still refuses to receive her back to his home.

"This case has occurred among the poor, and in one of the lower castes. Had the woman belonged to a higher caste, or had she been the wife of a more prominent man, there is every reason to believe that she would have fared much worse than has happened to her in this case. Nothing will so exasperate these people, as a woman openly avowing her intention to become a Christian, in defiance of her husband, her religion, her caste, and her neighbors. Sore trials are no doubt in store for the female disciples of our Lord in India and many prayers should ascend for them from Christian lands."—*Heathen Woman's Friend*.

The Clergy Responsible.

At a recent meeting in Norwich, England, the Bishop of the Diocese referred to this important matter, as follows :

"My Christian brethren, I would first say one or two words in reference to the support given in this diocese, or more especially in this county, in aid of Missionary work through the operations of this Society. I cannot say upon the whole it is encouraging. I am very thankful that we hold our place as compared with other dioceses in the proportion of help that we give to the cause ; but I am afraid that if we compare what we are doing in some parishes with what might be done in all parishes, we shall feel that we come miserably short of what we ought to do and might do. There are a great many parishes now taking up missionary work very actively, in which some years ago there was no movement at all ; and I think it would be generally found that where this change has taken place, the cause of it has been that the clergyman of the parish has felt the responsibility of the work—that he has gone earnestly among his people as a missionary himself—that he has been actuated by a mission spirit—that then he has introduced missionary work amongst his people, and that they have understood him, sympathized with him, and co-operated with him in it. I know that there are a great number of parishes that have an annual sermon, but I am afraid that they there stop ; there is little information given—people know very little about it except from the sermon, and when that is the case, the impression is often given—and it is a very false impression—that the great object of missionary work and missionary efforts, in a congregation and a parish, is to collect money ; and they go to church with this idea—that there is a preacher coming, and that there is to be a missionary sermon, and that there is to be a collection. When this is the highest idea they have of missionary work, we cannot expect that there will be much missionary

spirit stirred, and we cannot expect there will be much missionary zeal manifested. It must be sustained all through the year. The great object must be kept before the minds of the people, and so far as opportunity shall serve, instruction and information given as to how the work is going on. And no one with the Acts of the Apostles before him, and the reports of our missionary societies in his hands, can want matter full of interest, and full of authority, and full of motive, to win the attention and the sympathy of his people to this work."

As an illustration of how the spreading of correct information *does* gain supporters of the cause, the Bishop related the following incident :

"There is nothing like facts. I remember in Norfolk the use of a fact with a sensible man. Sensible men sometimes are prejudiced. I remember a very sensible man, a friend of mine, a gentleman in this county, some years ago when I asked him to give some support and to take an interest in the missionary work, spoke very coldly about it ; he had no confidence in it ; he did not believe in it at all. I did not argue the case with him. I said : 'Will you read a Report if I give you one ?' 'Well,' he replied, 'I must after what I said ; it is only fair.' I said : 'Well, I will say nothing about it myself ; if you will read the Report honestly, I have nothing to say to you.' He did read that Report, and a fortnight afterwards he came back, and having read it honestly, he came with a cheque for £50 in his hand, and what pleased me a great deal more than the £50, he said : 'I feel ashamed as a member of the Church of England, to have spoken as I did, and to have been as ignorant as I was of such a work that has been going on in connection with the Church to which I belong.' Now my dear friends, I would ask you to take a hint from this, and to bring facts before people who make these objections. If you have any friends who object to missionary work, bring

facts before them—get the principle out of God's Word and take the facts out of the records of God's work—and I am sure that in this work your own hearts will be encouraged, and you will enlist the sympathy of many more."

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Siamese Customs for the Dying and Dead.

(*Concluded from p. 108.*)

Extraordinary attention is paid to the priests by all parties, from the king down to the slaves, as that is accounted the most ready way to obtain great profits in merit-making. The king himself spends a large portion of each day of the ceremonies in distributing to the priests yellow robes which he has caused to be prepared for them at the expense of his private purse. To every chief priest, he gives a complete suit of clerical apparel, and to every other priest presents some important part of a suit, if not the whole.

If the king be necessarily absent, he deputizes his eldest son to distribute in his stead. Besides the yellow robes, the king has also in readiness, vast provisions of bedsteads, fully furnished with mosquito bars, mattresses, pillows, towels, spittoons, betel-boxes, cigar-cases, rice-kettles, lacquered trays, and other dishes for collecting rice; lamps, candles, sampans, and boats with little houses on them, and other articles which the priests need in their daily calling. These things he distributes to them every day.

ILLUMINATION AND FIREWORKS.

At early candle-lighting, the P'ramanc is most brilliantly illuminated within and without by spermaceti and wax-candles, and cocoanut oil. Then, sundry plays are initiated: as c. g., the Náng-cheen, the Náng-kääk, and the Náng-t'ai—that is, leather theatrical figures moved about by the hands of men behind a thin, white muslin screen, lighted from behind by a blazing fire—and these are of Chinese, Malay, and Siamese dramas. In another place before the royal hall, you will see

the figure of a huge fabulous animal, animated by a boy within him, walking hither and thither to catch what appears to be a large globe of fire, continually cluding the jaws of the monster, and sometimes almost swallowed by him.

About eight or nine o'clock in the evening, the fireworks come off; being occasionally ignited by the king himself. You first hear the crackling of the matches, then you see the sulphuric fire and smoke running up tall bamboo poles, and extending out into branches. Presently you see a dozen tall trees of fire, throwing an intense light over all the premises. These quickly burn out, and another flash brings into view beautiful fire shrubbery. In a minute or two they blossom roses, dahlias, oleanders, and other flowers of all hues, and the most beautiful, continually changing their colors like a chameleon, until they all fade out into darkness. Presently you are startled by the report of rockets sent up from various places in rapid succession, being altogether a hundred or more, showing clearly that the Siamese are not far behind the times in this art. Immediately after this you will hear a terrible roaring like the bellowing of a dozen elephants, with an occasional crash like the bursting of a small steam-engine boiler. They are the fireworks called Ch'ang rawng, which means "bellowing elephants." This unearthly noise and confusion is kept up from ten to fifteen minutes, when suddenly you will hear innumerable fire-birds chirping, quacking, buzzing, and will see them hopping and flying in all directions. Some of them ascend high up in the air and burst with a small sputtering report. Here and there on the top of a small staff, are a kind of whirligigs propelled by weak gunpowder; some revolving slowly, exhibiting puppet-figures; some whirling rapidly, turning out showers of sulphurous scintillations. Having, in about fifteen minutes, had enough of these things, they are exchanged for mimic volcanic eruptions, which, though on a small scale, are at-

tended with great roaring, and forcible jets of ignited sulphur and iron, ascending like water-spouts, and falling in showers of red-hot lava. It is well that only one crater is in action at a time, and not exceeding a minute in duration, beginning with a low, rumbling noise, and increasing in power, until it suddenly exhausts itself by a terrible belch of fire. Then, the man in charge places another artificial crater into the same place which almost instantly ignites and acts just as its antecedent did. So they keep them going until fifty or more have been fired.

THROWING MONEY TO THE PEOPLE.

There is another performance usually more exciting than all the rest, and belongs to the latter part of the afternoon of every day of the funeral-ceremonies, which the writer omitting to mention in its proper place will do it now:—it is the scattering of money broadcast among the many thousands that have assembled there for the sport. The king takes, personally, a very lively part in it; though he has his own select company to favor by it, who are princes, nobles, officers of government, and European and American gentlemen. The pieces of money used for the purpose are seven-and-a-half cent pieces of silver, and sixty-cent pieces of gold and sometimes gold rings. These are usually imbedded in little green limes or small balls of wood of the same shape and size. The object of this is to prevent them from getting lost among the crowd. His Majesty, standing in his temporary palace door, having bushels of limes at his feet each charged with one piece of money, takes up a handful at a time and throws them out among the large, select audience before him, often so skilfully guiding his hand as that some peculiar favorite shall have the best chance in the game,—some corpulent prince or minister whom he wishes to set into ludicrous motion by his efforts to catch the flying prize. He manifestly enjoys much the sport, and will often split his sides almost

with laughing at the sight of the jumping, scrambling, and groveling eagerness of his princes and lords to obtain the limes. To show a proper respect for his Majesty's condescensions and gifts, it is thought that every one, whether prince, or prime-minister, or consul, or missionary, must exert himself to catch them while flying, and must go down on all-fours grabbing after them at the feet of the multitude, if they happen to fall there.

THE MONEY-BEARING TREES.

The money thrown to the common people is also put into limes and wooden-balls, and thrown by persons appointed by the king to do it in his name. The coins are first arranged like apples thickly set on eight trees, or what purport to be trees, standing on so many small mounds here and there on the premises outside of the P'ramane enclosure. These trees are called *tôn kàppàp'ruk*, or *tôn kar-en p'ruk*—literally trees that gratify the desires of man. They are intended to represent the four trees that are to be found, one in each of the four corners of the city, in which the next Buddha is to be born; which will bear, not only money but every thing else that man shall need for his comfort under his reign,—as e. g., siri leaf, plantains, oranges, betel-nut, tobacco, clothing, gold, diamonds, etc., etc.

Each artificial tree is thought to have hanging upon it about one hundred ticals worth of money in silver and gold; and four men ascend each mound to pluck the fruit by handfuls, and cast them to the crowd of men, who stand as compacted as it would seem possible for them to live. Every throw is instantly followed by a universal shout from the multitude, and a rush for the prize. And then, they surge hither and thither like a forest swayed by a mighty wind. The writer thinks he has seen ten thousand men engaged at one time in this kind of sport. It takes but about fifteen minutes to pluck all the fruit from those trees, and then the

game is over. It is a rare thing for a man to catch more than two or three limes.

THE FLYING LOTTERY-TICKETS.

There is still another mode of dispensing the royal gifts on such occasions; and that is, to divide them into lots, with a slip of palm-leaf attached to each lot, and a copy of each on another slip, which, being rolled up and put into a wooden ball or lime, is thrown out by the king to his favored audience. He sometimes adopts a similar mode in dispensing his favors to companies of the chief priests. But, on arranging lots for the priests he will take care, of course, that only such things as are suitable to them as priests shall be put into the lots—and usually the most costly articles are arranged for them—as e. g., suits of yellow robes, bedsteads, sampans, and boats with colors. Lots designed for the laity comprise silver and gold pieces of money, finger-rings of pinch-beck and gold, small silver and gold artificial shrubbery,—some of which have on them the various silver and gold coins of the country,—fans, napkins, wash-bowls, goblets, etc.

WHAT IS DONE BEFORE THE BURNING OF THE BODY.

Then, the golden urn containing the corpse is removed from the top of the *Pra-Bencha*, and the copper urn taken out of the golden one. This has an iron grating at the bottom overlaid with spices and fragrant powders. All the precious articles with which the pyramid was decorated are temporarily removed from it and some eight or ten feet of the upper part of it is taken down to form a place of suitable dimensions for the burning. Then, the fragrant wood is laid in order in cross layers on the platform, having a bellows attached to the pile. Precious spices and fragrant articles—many in kind—are put among the wood. A gunpowder match is laid from a certain part of the hall set apart for the seat of the

king, reaching to a spot made particularly combustible in the pile of wood.

HOW THE FUNERAL-PILE IS IGNITED.

These changes are made with surprising rapidity. All being ready, the king takes electrical fire—which had been preserved for such purposes for a long time—and touches it to the end of the match at his feet. This kindles a flame in the midst of the wood. Immediately, the next in rank among the princes steps up and lays his large wax-candle, lighted from a lamp burning with the same lightning fire, and lays it among the wood or on the top of it, as it may seem to him the most convenient. After him, the next prince in the order of rank does the same; and so on, in that order, until most of the chief princes and princesses have shown the same sympathy. Then, the nobles and lords out of the royal family bring each, in quick succession, his wax-candle, being first lighted by the electrical fire, and lays it on among the wood. At first the order is according to rank, but this is soon lost in the hurry of the many who wish to contribute their candles before it shall be too late. There are many hundreds of wax candles—great and small—laid on the wood and cast into the flames, ere the burning has advanced too far to admit of any more. To prevent the flames from becoming too intense for the purpose intended, and too great for the safety of the *Pramane* and its appendages, there are several strong men armed with long-handled dippers, dashing on water wherever and whenever it is required; and, there are others armed with iron pokers, whose business it is to stir the fire occasionally.

WHAT IS DONE AFTER THE BURNING.

The moment the pile of wood is fired, the usual funeral band strike up their dirge, and the company of mourning women set up their wailing. But this is continued only a few minutes. The time occupied in the burning is not more than

one hour. The fire is extinguished a little before all the bones have been reduced to ashes. A few of the remaining coals of the bones are carefully collected, and deposited in a neat, and very precious little golden urn. By the time this is done, the sun has set; and the P'ramane is, consequently, left in a despoiled state until next morning. Nevertheless the hall is lighted, and all the usual exercises go on through the night as before. Early next morning, the *Pra-Bencha* pyramid is restored to its original splendor, and the little golden urn of precious coal is placed on its summit. All the ashes left by the burning are put up in clean white muslin, and laid in a golden platter. They are then ceremoniously carried in state to the royal landing, and escorted by a procession of state-barges, attended by the funeral band; and, being carried down the river about a mile, are there committed to its waters.

WHAT IS DONE ON THE LAST DAY OF THE FUNERAL.

The funeral obsequies of a king are continued three days after the burning, and the ceremonies are almost precisely the same as those in anticipation of it, until the last day. On that day, a royal procession is formed somewhat like that of the first day, to bear the charred remains in the little golden urn to a sacred depository of such relics of the kings of Siam, within the royal palace.

Very soon after this, the servants of the king proceed to gather up all the articles which it is customary to preserve for future funeral occasions: as e. g. the permanent silver and gold stands, the golden canopy, the ornaments of the pyramid, etc. But the timber of which the P'ramane and its appendages are made is taken down and converted to other uses, usually the building of Buddhist temples.—*Bangkok Summary.*

MISSION ROOMS, NEW YORK, SEPT. 20, 1870.

LATEST NEWS FROM OUR MISSIONS.

INDIA.—The Rev. Francis Heyl of Allahabad, writes, July 23: "Rev. Mr. Williamson, the Scotch Presbyterian chaplain here, has made an arrangement for one of our catechists to go around and preach to the servants of the civilians, and other Europeans who are members of his church, and who are desirous that the heathen servants in their employ should hear something of the word of life. They will make such arrangements as will enable all to be present at this service. This work is an important one."

Miss Jerrom, whose letter on Zenana work at Lodiana, is found on another page, says, under date of July 2d, "the way in which doors have been opened for zenana work in Lodiana, is truly wonderful. And we rejoice in the fact that not only are the doors of the houses opening to admit us as teachers of the truth, but we do sincerely trust that the hearts of some are being opened to receive that truth in the love of it." Mr. Carlton writes, that two families had come out from the heathen and joined a Christian community under his care. They had been reading Christian books, and are intelligent people. Mrs. Chatterjee, has two flourishing girls' schools at Hoshiarpore. One for the Mohammedans contains nearly one hundred girls.

CHINA.—Rev. J. S. McIlvaine, of Peking, writes, July 27, that he was at his post again, quite recovered in health. He mentions the baptism by Rev. Dr. Martin, of a young man from Ningpo, who is intelligent, well informed, and gives promise of usefulness. Rev. S. Dodd, of Hangchow, mentions in his letter of Aug. 5, the baptism of three persons, and their admission to that church on profession of their

faith. Rev. J. Butler of Ningpo, speaks, Aug. 8, of the uneasy feeling among many native Christians after the massacre at Tientsin, and of their unshaken adherence to the truth. He says, "A week ago yesterday a woman joined the church. While before the session she was asked the question, 'Are you not afraid to join the church now when we hear it said on every hand that we are all going to be killed.' Her reply was, 'They may kill the body, but the Lord Jesus will take my soul to himself.'" Mrs. Leyenberger had gone to Chefoo, for the benefit of her health.

JAPAN.—A painful report by telegram has reached us, that the City of Yeddo exploded her boiler at Yeddo, Aug. 1, killing the Rev. Edward Cornes, Mrs. Alida Cornes, and their child. The names here mentioned are those of our missionaries, and we fear that they have thus been suddenly removed from earth. We wait, however, further tidings from this Mission.

BRAZIL.—Rev. Mr. Blackford says, July 23. "Two men were received to the church at Rio de Janeiro, on profession of faith, on the first Sabbath of this month. Our services are well attended, and there are always some inquirers; but of late there have been a good many hindrances among members of the church." Mr. Schneider writes, that a lot has been at last purchased for a church. The late Paraguayan war had greatly increased the prices of nearly every thing, so that a larger sum than what was collected for the chapel by Rev. Mr. Chamberlain would be needed. The Rev. H. W. McKee and family arrived at New York, Aug. 20. They speak cheerfully of the progress of the truth, at different points in the Empire.

BOGOTA.—Rev. P. H. Pitkins writes, Aug. 11, "Our religious services continue to be well attended, and our Sabbath-school is in a flourishing condition. I have from seven to twelve native young men in my Bible-class. Any donations of good English Sabbath-school-books for our library, will be thankfully received; still more so, a donation of Spanish books."

INDIAN TRIBES.—Rev. W. S. Robertson writes, that several of the teachers appointed for the public schools among the Creeks, were formerly pupils of the Boarding-school, showing the influence of this institution upon that people. He also says, "My audiences in the places where I have been this summer, have been larger and more attentive than last year. I believe there is a growing desire for instruction among this people—would that we could do more to encourage and supply it."

DONATIONS

TO THE

BOARD OF FOREIGN MISSIONS

IN AUGUST, 1870.

SYNOD OF BALTIMORE.

Pby of Baltimore.

Ellicott City ch, 109.80; sab sch, 35..... 144 80

Pby of Washington City.

New York av ch..... 62 42

207 22

SYNOD OF CINCINNATI.

Pby of Dayton.

Oxford sab sch for Debra sch..... 30 00

SYNOD OF CLEVELAND.

Pby of Mahoning.

Bazetta ch, Deacon Silas Lenard 10 00

Pby of Steubenville.

Mechanicstown sab sch..... 3 75

Bethesda ch..... 12 00

Bethel ch..... 12 55

38 60

SYNOD OF COLUMBUS.

Pby of Athens.

Decatur ch..... 5 00

Pby of Wooster.

Jackson sah sch..... 11 00

Pby of Zanesville.

Buffalo ch..... 57 33
 Washington ch..... 45 55
 1st ch, Jersey..... 5 00
 Jefferson ch..... 5 41
 129 29

SYNOD OF ERIE.

Pby of Alleghany.

Tupello sah sch..... 10 50
 North ch sah sch for Rio chapel..... 10 00

Pby of Butler.

Union Oil Wells ch..... 14 25

Pby of Erie.

Petroleum Centre sah sch..... 25 00

Pby of Kittanning.

Glade Run ch..... 50 00
 Bethesda ch..... 26 00
 135 75

SYNOD OF GENESEE.

Pby of Genesee.

Corfu ch..... 10 00

SYNOD OF HARRISBURG.

Pby of Carlisle.

Mechanicsburg sah sch for Tungchow sch.... 50 00

Pby of Huntingdon.

Altoona ch..... 88 43
 Petersburg sah sch..... 2 00
 Bethel sah sch..... 2 00
 Beulah ch, 25; Special, 5..... 30 00

Pby of Northumberland.

Great Island sah sch, 10.28; Infant class, 3.44 13 72
 186 14

SYNOD OF ILLINOIS, NORTH.

Pby of Chicago.

Wyoming sah sch..... 85
 Calvary ch, Chicago..... 172 63

Pby of Ottawa.

Oswego ch..... 5 00

Pby of Schuyler.

Beardstown ch, 11; sah sch, 2..... 13 00
 1st ch, Rushville..... 6 45
 Westminster ch, Jacksonville..... 143 25
 341 18

SYNOD OF ILLINOIS, SOUTH.

Pby of Cairo.

Odin ch..... 4 00
 Flora ch..... 4 00
 8 00

SYNOD OF INDIANA.

Pby of Indianapolis.

1st ch, Indianapolis..... 40 00

SYNOD OF INDIANA, NORTH.

Pby of Crawfordsville.

Newtown ch, Isaac M. Coon..... 5 00

Pby of Fort Wayne.

La Grange ch, a friend for Mrs. Myers, India. 2 50

Pby of Logansport.

Indian Creek ch..... 3 00
 10 50

SYNOD OF IOWA, SOUTH.

Pby of Des Moines.

Dexter ch. 1 50

SYNOD OF KANSAS.

Pby of Leavenworth.

1st ch sah sch, Leavenworth, for China... 13 60

SYNOD OF KENTUCKY.

Pby of Louisville.

Owensboro ch..... 56 85

Pby of West Lexington.

Frankfort ch..... 32 80
 89 65

SYNOD OF LONG ISLAND.

Pby of Brooklyn.

Genevan ch..... 27 75
 1st ch, Brooklyn, Clinton St..... 51 01
 South 3d st ch, Williamshurgh..... 15 35
 1st ch, Edgewater..... 7 55

Pby of Long Island.

Amagansett ch, 9.93; sah sch, 2.52..... 11 85

Pby of Nassau.

Newtown ch, 143.73; sab sch, 50..... 193 78
 Astoria ch..... 26 07
 333 81

SYNOD OF MICHIGAN.

Pby of Detroit.

Birmingham ch..... 1 00

SYNOD OF MINNESOTA.

Pby of St. Paul.

Union ch, St. Peters..... 22 85

SYNOD OF MISSOURI.

Pby of Palmyra.

Bird's Eye Ridge ch..... 1 00

Pby of St. Louis.

High st ch..... 5 60
 6 60

SYNOD OF NEW JERSEY.

Pby of Elizabeth.

Elizahethport sab sch..... 10 00
 1st ch, Rahway..... 5 87

Pby of Newark.

Wickliffe ch..... 9 21

Pby of West Jersey.

1st ch, Fairfield.....	12 00
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	37 08

SYNOD OF NEW YORK.

Pby of Hudson.

Monroe ch	14 00
Florida ch	5 00
Bloomburgh ch	8 00
Chester ch to sup Miss Maggie Thompson.....	17 06

Pby of New York.

Brick ch	30 07
Brick ch chapel.....	8 55
42nd st ch	52 17
11th ch for Kalapoor Mission.....	51 40

Pby of North River.

Calvary ch, Newburgh.....	25 10
Kingston ch sab sch	15 00

Pby of Westchester.

1st ch, West Farms.....	34 20
1st ch sab sch, Thompsonville.....	65 00
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	353 55

SYNOD OF PHILADELPHIA.

Pby of Chester.

New London ch.....	180 00
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Pby of Lackawanna.

Brooklyn ch.....	11 00
Quicktown sab sch	2 10

Pby of Lehigh.

Ch of the Mountain sab sch.....	5 00
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Pby of Westminster.

Chestnut Level ch	57 00
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	255 10

SYNOD OF PITTSBURG.

Pby of Pittsburgh.

East Liberty sab sch to sup Bible reader in Canton.....	70 00
Long Island ch	17 70
Bethlehem sab sch to sup Rev. W. F. Johnston.....	10 00
Canonsburgh ch	30 00

Pby of Redstone.

McClellandtown sab sch	10 00
Tent ch	37 07
Mt. Washington sab sch	4 00

Pby of Washington.

Lower ten mile ch.....	10 10
1st ch sab sch, Washington, to con Sam'l L. Charlton and Mrs. Julia W. McEwen, L. M.	60 00
Mt. Prospect ch	5 00

Pby of West Virginia.

Clarksburg sab sch.....	2 20
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	256 07

SYNOD OF TOLEDO.

Pby of Bellefontaine.

Wyandotte ch, Bellefontaine, for Tallahassee.....	7 00
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Pby of Maumee.

Weston ch	7 50
Tontogany ch.....	8 75
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	23 25

SYNOD OF UTICA.

Pby of Watertown.

Rossie sab sch.....	9 20
Hammond sab sch.....	22 00
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	31 20

SYNOD OF WISCONSIN.

Pby of Lake Superior.

1st ch, Marquette, Mich.....	100 11
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Pby of Wisconsin River.

Madison ch.....	16 50
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	116 61
Total receipts from churches.....	\$2,678 05

LEGACIES.

Interest on Legacy of Mrs. Hannah Aiken, Westfield, N. J.....	5 05
Bequest of Mrs. Hannah Leason, Brookville, Pa	50 00
Bequest of John S. Hawkins, Macomb, Ill.....	150 00
Legacy of Elizabeth Wilson, Montour Co., Pa.....	139 43
Bequest of Charlotte C. Strawbridge, Union Co., Pa.....	50 00
Legacy of David H. McKeeder, Miami Co., Ohio.....	100 00
Legacy of Henry Doolittle, Ballston Spa, N. Y.....	2,069 19
Bequest of Mrs. Mary Shields, Armstrong Co., Pa.....	300 00
Estate of Benj. J. Blythe, Indianapolis.....	175 50
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	3,039 17

MISCELLANEOUS.

Geo. Paul's class of Providence Miss. sch, for Corisco Miss, 2; Ladies' Miss'y Soc'y, Lawrenceville, Pa., 30; T. B. Kennedy, Esq., Chambersburgh, 50; J. Dimick, 5; Rev. G. W. Fisher and family, Trenton, Ills., 25; Rev. R. H. Jackson, 1; thank-offering, 50cts.; Proceeds of Lecture on India to sup. Miss M. B. Thompson, 47.55; Capt'n M. McKinley, British bark Lizette, 5; Invalid's grateful offering, Saratoga Springs, 5; Jacob Leyenberger, Orford, Iowa, 10; Two little girls, Chicago, to buy bibles for heathen, 2.34; Little Louis' last contribution to Miss. Box, 1.10; Aunt Rachel, 1; Gen'l G. Loomis, 5; R. E. H., 1; A friend, Carlisle, Pa., 4; Outsiders and Insiders of Columbus Grove, Ohio, 20.....	215 49
Total Receipts in July, 1870.....	\$5,932 71

WM. RANKIN, Treasurer.

23 Centre St., New York.

Special contributions for the debt:	
Amt. previously acknowledged.....	23,500
Walnut Hills ch, Ohio:—W. W. Scarshorough	800
Mt. Washington Valley ch, N. Y.:	
Rev. R. W. Dickinson, D. D.....	125
J. M. Dykeman.....	125
Jas. McCreery.....	125
W. B. Isham.....	125
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	500

R. L. & A. Stuart.....	5,000
William Sidney Smith.....	200
A friend.....	2,000
L. B. Ward.....	500
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	\$32,000

Correspondence.

LETTERS relating to the Missions or other operations of the Board, may be addressed to the Rev. JOHN C. LOWRIE, or the Rev. DAVID IRVING, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

~~The~~ Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the PAMPHLET Edition 50 cents a year. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches.

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FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

Manual of the Foreign Missions of the Presbyterian Church, by JOHN C. LOWRIE, published by WILLIAM RANKIN, Jr., 23 Centre Street, New York. Price \$1.25; postage 25 cents.

Notice.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month. *Postage:* from *New York* to LIBERIA and CORISCO, 22 cents for each $\frac{1}{2}$ oz. weight; to SIAM, 28 cents for each $\frac{1}{2}$ oz. weight; to INDIA, *via* Southampton, 22 cents for each $\frac{1}{2}$ oz. weight; to CHINA and JAPAN, *via* San Francisco 10 cents for each $\frac{1}{2}$ oz. weight; to U. S. of Colombia, 18 cents for each $\frac{1}{2}$ oz. weight. The steamer for BRAZIL leaves on the 23d of each month; postage 10 cents for each $\frac{1}{2}$ oz. weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.